

PERIODICAL  
READING ROOM

# The Classical Outlook

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## THE ROMAN CALENDAR

A Condensation of a Paper

By ROBERT G. HOERBER

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The time is out of joint: O cursed  
spite,

That ever I was born to set it right!

—*Hamlet*, Act I, Scene v, 189-190.

THE STATEMENT of Hamlet may be applied to Julius Caesar—or rather to his assistant Sosigenes. The difficulty of keeping time “in joint” can hardly be realized unless one examines the various alterations, and necessities for alteration, in the Roman calendar. Also, for an understanding of our own calendar the alterations which Julius Caesar introduced are of primary importance, since the Julian calendar, with several slight changes, is the basis of the calendar of the present day.

One of the changes since the time of Julius Caesar is that introduced by Pope Gregory XIII in 1582, adopted in England only in 1752, in Greece after the Second World War, and still rejected by Russia and by the Greek church generally. According to the Julian system the year was too long by eleven minutes and fourteen seconds—a difference which amounts to one day in one hundred and twenty-eight years. In the course of a few centuries, therefore, the equinox had retrograded towards the beginning of the year. In order to restore the equinox to its former place, Pope Gregory XIII directed that ten days be suppressed in the calendar for the year 1582. Because the error of the Julian calendar was approximately three days in four hundred years, Gregory ordered the intercalation of leap year to be omitted in all centenary years except those which are multiples of four hundred. Other alterations since Julius Caesar first issued the Julian calendar are the changes in the names of July and August, which the Roman Senate made in honor of Julius Caesar and Caesar Augustus during their respective lives (Macrobius, *Sat.* i, 12, 34; Censorinus xxii, 9).

Removing from our minds these later changes, we arrive at the calendar which Julius Caesar established. The Julian calendar consisted of a cycle of four years of three hundred and sixty-five days each, with an additional day in the fourth year added

## BRIGHTEST AND BEST OF THE SONS OF THE MORNING

A Hymn for the Epiphany

TRANSLATED BY J. C. ROBERTSON  
Toronto, Canada

O splendidissima proles Aurorae,  
Opem fer, lucem da nobis caecis;  
Astrum quod decus es plagae Eoae,  
Iesu infantis ad cunas dux sis.

Gelidus umor praesepe irrorat  
Humilis iacet inter pecudes;  
Chorus caelestis cubantem adorat  
Qui creat, regit, ac servat omnes.

Nonne nos decet donare divinas  
Oblationes magni pretii,  
Myrrham, tus, aurum, gemmas,  
margaritas,  
Gazam quaesitam terraque et mari?

Frustra amplissima dona feremus;  
Mavult ex corde toto diligi.  
Frustra divitiis Deum colemus;  
Pluris sunt pauperum preces illi.

after the Terminalia, or February 23. The order, names, and length of the months were as follows (*CIL* 1, 2, 1, 290-294, 256-279):

Januarius	.....31 days
Februarius	.....28 days
Martius	.....31 days
Aprilis	.....30 days
Maius	.....31 days
Junius	.....30 days
Quintilis	.....31 days
Sextilis	.....31 days
September	.....30 days
October	.....31 days
November	.....30 days
December	.....31 days

To establish this calendar and to correct the confusion which had arisen in the calendar of the Republic, Caesar, aided by the mathematician Sosigenes, extended the year 46 B. C. to four hundred and forty-five days, and started the Julian calendar on January 1, 45 B. C. Although Caesar and Sosigenes retained the names of the months, their divisions by Kalends, Nones, and Ides, the signs of the days, and the names of all the festivals of the previous calendar, they added ten days to the Republican calendar of three hundred and fifty-five days: two at the end of Januarius, Sextilis, and December, and one at the end of

Aprilis, Junius, September, and November. These new days were placed at the end of the months in order that the days on which religious festivals fell might remain as before (Macrobius, *Sat.* i, 14, 6-9).

The days which Caesar and Sosigenes added being removed, the Republican calendar which Caesar altered reappears thus:

Januarius	.....29 days
Februarius	.....28 days
Martius	.....31 days
Aprilis	.....29 days
Maius	.....31 days
Junius	.....29 days
Quintilis	.....31 days
Sextilis	.....29 days
September	.....29 days
October	.....31 days
November	.....29 days
December	.....29 days

Total.....355 days

A year of three hundred and fifty-five days would perhaps be a lunar year, for a true lunar year contains three hundred and fifty-four days, eight hours, and forty-eight minutes. A lunar year, being about eleven days short of the solar year, however, would soon become out of harmony with the seasons; and such a lack of harmony with the seasons would render the calendar useless for an agricultural people, and it was for such a people that the Roman religious calendar was established. To harmonize the calendar with the solar year, therefore, a cycle of four years was devised, of which the first had three hundred and fifty-five days, the second three hundred and fifty-five plus twenty-two, the third three hundred and fifty-five, and the fourth three hundred and fifty-five plus twenty-three. The extra twenty-two and twenty-three days were inserted after the Terminalia, or February 23 (Macrobius, *Sat.* i, 13, 15; Censorinus xx, 6). Because the total number of days (1465) in this cycle of four years was about one day too much per year, corrections were made from time to time by the Pontifices, who had charge of the calendar. Through misuse or neglect of intercalation the whole system was out of gear before the last century of the Republic, and Caesar and Sosigenes were compelled to put the time “in joint.”

The Romans attributed the establishment of a year of twelve months

to Numa (Ovid, *Fasti* i, 43-44). According to tradition there existed previously a year of ten months, which the Romans associated with Romulus (Ovid, *Fasti* i, 27-42; on this whole subject see *Classical Journal* 39, 487-490; 40, 103-104; 43, 163-168 and 347). Four of the months of this year—Martius, Maius, Quintilis, and October—were supposed to have had thirty-one days, and the rest thirty. The total number of days would then be three hundred and four (Censorinus xx, 2). Because this would be neither a solar year nor a lunar year of ten months, some scholars do not believe that such a system was ever really the basis of a state calendar (W. W. Fowler, *Roman Festivals*, 2). In support of the tradition regarding an original ten-month year, the hypothesis has been advanced that at the end of every year an unnamed and undivided period of time was added to make it correspond to the solar year and the seasons. Fowler rejects this hypothesis because "it has not much to recommend it or any analogy among other peoples" (*ibid.*). Frazer however, gives numerous cases of analogy among other peoples in his commentary on Ovid's *Fasti* (VIII, 29). Frazer's discussion of this question also brings out the point that such an unnamed and undivided period of time during the winter would be natural for an agricultural people. The existence of an original ten-month year is substantiated further by the names of the months from Quintilis through December; for the numerical names employed to designate the fifth, sixth, seventh, eighth, ninth, and tenth months imply an original ten-month year beginning with Martius and ending with December. It is perhaps well, therefore, to accept the tradition found in Ovid concerning an original ten-month year, and to suppose an additional unnamed period at the end of each year to make it correspond with the solar year and the seasons. Another theory is that the year was divided into ten "months" of varying length according to seasonal phenomena (*TAPA* 80, 329-331).

The subject of an original ten-month year is closely linked with the question of the order of the months; for a ten-month year indicates that Martius was the first month. That this is so is stated by Ovid in the *Fasti* (i, 39): "Martis erat primus mensis, Venerisque secundus." Festus, representing Verrius Flaccus, supports this tradition when he states (150): "Martius mensis initium fuit anni et in Latio et post Romam conditam." The nature of the

religious festivals also reveals a distinct break between Februarius and Martius, but between the festivals of December and those of Januarius there is

### CALL FOR SUMMER COURSES

For several years the May issue of THE CLASSICAL OUTLOOK has contained lists of summer courses in Latin, Greek, ancient history and civilization, ancient art, archaeology, classical literature in translation, linguistics, general language, and the teaching of high-school Latin, which were being planned by various colleges and universities throughout the country. Copy for the May, 1952, issue must be in by March first. Members of college faculties who can supply lists of projected summer courses by that date are earnestly requested to send them to the Editor, Lillian B. Lawler, Hunter College, 695 Park Avenue, New York 21, N. Y. Please do not send catalogues.

no such break. It was on the Kalends of Martius, and not of Januarius, that the sacred fire in the Aedes Vestae was renewed and fresh laurels were fixed up on the Regia, the two buildings which were the central points of the oldest Roman religion. The Kalends of Martius continued to be the Roman New Year's Day long after the official beginning of the year had been changed to the Kalends of Januarius about 153 B. C. (Fowler, *op. cit.*, 5).

The first impression received from these statements is that Martius was the first month of the ten-month year; that Januarius and Februarius followed December when the twelve-month year was introduced; and that the beginning of the year was changed to the Kalends of Januarius about 153 B. C., when the consuls began to enter office on that day, because it was convenient to have the consuls in Rome for some time before they left the city in March. The following lines of Ovid, however, do not agree with the above impression (*Fasti* ii, 47-54):

Sed tamen antiqui ne nescius or—  
dinus erres,  
Primus, ut est, Jani mensis et  
ante fuit.  
Qui sequitur Janum, veteris fuit  
ultimus anni,  
Tu quoque sacrorum, Termine,  
finis eras.  
Primus enim Jani mensis, quia ianua  
prima est;

Qui sacer est imis Manibus, imus  
erat.

Postmodo creduntur spatio distantia  
longo

Tempora bis quini continuasse  
viri.

These lines plainly mean that from the time when Martius ceased to be the first month, the year began with Januarius and ended with Februarius, until the time of the Decemvirate in 451 B. C., when Februarius became the second month and December the last. This problem admits one of two solutions: either Ovid's statements are based on historical facts, or he is arguing aetiologically. According to the former interpretation the original order of the twelve months was Januarius, Martius, Aprilis, etc., ending with Februarius, and the Decemvirs made Februarius the second and December the twelfth month. According to the latter interpretation Ovid, or perhaps his authority, thought that Januarius must have always been the first month since the time of its introduction, because *ianua* signifies a door, or entrance into the new year, and could never have been the eleventh month of the year. Since there is no other reference in Roman literature to such a change, Ovid appears to be arguing aetiologically instead of on definite evidence, as the expressions *quia ianua prima est* and *creduntur* seem to imply.

The calendar was first published by Gnaeus Flavius, curule aedile, in 304 B. C. Our authority for this event is Livy, who writes (ix, 46, 5): "... fastosque circa forum in albo proposuit, ut quando lege agi posset sciretur." After this we hear nothing until 189 B. C., when a consul, Marcus Fulvius Nobilior, adorned his temple of Hercules and the Muses with a calendar which contained explanations or notes as well as dates (Macrobius, *Sat.* i, 12, 16). These are the only indications we have of the way in which the pre-Julian calendar was made known to the people. The correction of the calendar by Julius Caesar, however, brought about a multiplication of copies of the original one issued under Caesar's edict. In the neighboring municipalities, as well as in Rome, both public and private copies were made and set up on stone, or painted on the walls or ceilings of buildings (Petronius, *Cena* 30). Only copies of the Julian calendar have survived, and only one, the *Fasti Maffeiani*, is almost complete; the remaining thirty-odd copies are mere fragments. Fourteen of these fragmentary copies were found in or near Rome; eleven in

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neighboring municipalities; four are of uncertain origin; and one is a fragment from Cisalpine Gaul (Fowler, *op. cit.*, 11-12).

## AN INVITATION

By JOTHAM JOHNSON  
New York University

New York University's eighteenth annual Baird Memorial Latin Sight-Reading Contest for secondary schools will take place on Saturday, March 22, 1952. Teams nominated by their teachers compete in carefully supervised upper (Cicero) and lower (Caesar) group examinations for team cups, medals, and certificates, with a \$250-a-year scholarship at New York University's Washington Square College as a special award for the individual upper group winner, and silver medals for individual winners in each of five geographical areas.

In 1951, 629 students from 139 schools competed; the individual winner was a high-school youth from Plainfield, New Jersey, with a young lady from Greenwich, Connecticut, as a runner-up.

Until now, participants in the Baird Contest have been drawn from the so-called "commuting radius" of New York City; but since the war the commuting radius has shown a tendency to extend itself. As a result, the Classics Department of Washington Square College, which organizes the contest and awards the prizes, has decided to extend the invitation to compete to any secondary school in the United States which is willing to enter contestants and assume the expenses of their New York visit.

Full teams consist of six students, three in each group. Schools which do not wish to enter full teams have the privilege of entering a three-man

team in either the upper or lower group.

Teachers desiring further information may write Professor Lionel Casson, Classics Dept., Washington Square College, New York 3, N. Y., before March 1, 1952.

## MATERIALS

To any teacher of Latin who is also a teacher of English, the G. and C. Merriam Co., of Springfield 2, Mass., will send free of charge a copy of the little magazine *Word Study*. Those writing for it should name their teaching connection, and indicate that they teach English.

The University of Wisconsin has just issued a very attractive booklet entitled *The Study of Foreign Languages Today*. Designed primarily for counselors and advisers in high school and college, the booklet gives information about courses and requirements in foreign language, and also a great many new statements as to the value of foreign language study, by outstanding persons in many different fields, all members of the faculty of the University of Wisconsin. Any teacher may obtain a copy without charge, by writing to the Office of Student Personnel Services, University of Wisconsin, Madison, Wis.

Professor C. G. Brouzas, of West Virginia University, at Morgantown, has done much research on the original of Byron's "Maid of Athens." His latest paper is "Whittington's Letters to Mariana Macri, Sister of the Maid of Athens," which was published in the *West Virginia Academy of Science*, Vol. 22, pp. 107-115. A few reprints are available for free distribution. Persons interested may communicate with Professor Brouzas.

## LETTERS FROM OUR READERS

## A NEW YEAR DINNER

Miss Essie Hill, of Little Rock, Ark., chairman of the Committee on Classical Clubs of the American Classical League, writes:

"The Latin Club at the Hammond (Indiana) High School last year had a New Year dinner. Place-cards were small Janus-heads. There were New Year banners, large and small, with the legend: 'Novum annum faustum et felicem et fortunatum et laetum!' Two boys took the part of Janus. They sat back to back on a low table, with a sheet draped over both of them. A third boy interviewed Janus as Ovid does in his *Fasti*. Another large Janus-head was mounted on a wooden standard."

## AN ASTROLOGICAL PARTY

Miss Hill continues:

"The same school on another occasion had an astrological party. Before entering the room, each student received a small replica of his sign of the zodiac, which he wore during the evening. Those born under the same sign were grouped together, and thus games were played."

## NEWSPAPER PUBLICITY

Mrs. Pauline E. Burton, of the Libbey High School, Toledo, Ohio, chairman of the Committee on Public Relations of the American Classical League, writes:

"Last March 14, the People's Forum of *The Toledo Blade* was devoted entirely to letters on the value of Latin, from my students. The spread of letters was captioned 'Students Give Reminders of Value of Study of Latin.'"

## SUGGESTIONS TO TEACHERS OF LATIN

Mrs. Burton continues:

"If more teachers of the classics, in both high school and college, who are good and entertaining speakers, could speak to teachers in training, or students in the first year of college work, a great deal of good could be done. It is not necessary to speak too obviously about Latin. These young people are anxious to obtain teaching positions upon graduation, and if they had Latin in high school and were competent students, they should be informed that a qualified Latin teacher can, in the majority of cases, choose from many vacancies offered.

"I recommend also that more teachers of Latin should attend professional meetings other than those directly

concerned with Latin. If a Latin teacher becomes interested in counseling, then she has a wonderful opportunity to champion the cause of Latin whenever that subject is slurred and maligned, as is so often the case. School administrators and counselors are interested in getting the students through high school without a snag, on an assembly line, as it were. Most of them are not much concerned with subject matter, having been themselves educationally nurtured on transitory pedagogic fads. Latin is a snag because success in its study requires effort and concentration. To change the figure, it is a target for many counselors and administrators to shoot at. Those interested in Latin should, by all means, invade the enemy's camp and tell the enemies of Latin some things they seemingly do not know."

#### LATIN FOR ENGINEERING

Mr. Jacob Mann, of Boys' High School, Brooklyn, N. Y., writes:

"Please note that one Engineering College, at least, advocates Latin!"

He sends in the current Bulletin of the School of Mines and Metallurgy of the University of Missouri, which lists, p. 17, among the courses designated as furnishing "ideal preparation" for their students, "two years of Latin."



#### LATIN INSTITUTE, 1952

Many persons who have in the past attended the Latin Institute of the American Classical League agree that the gathering is the most pleasant and profitable one in the field. Members of the League will be happy to learn that Miami University has again invited them to its beautiful campus, and that the Fifth Latin Institute will be held June 19, 20, and 21, 1952.

Mr. George A. Land, of Newton High School, Newtonville, Mass., has been named Chairman of the Program Committee for the 1952 Latin Institute, and has announced the personnel of his Committee, as follows: Walter R. Agard, University of Wisconsin; Wilbert L. Carr, University of Kentucky; Juanita M. Downes, Cheltenham (Pa.) High School; Fred S. Dunham, University of Michigan; Clarence A. Forbes, Ohio State University; Franklin B. Krauss, The Pennsylvania State College; Lois A. Larson, York Community High School, Elmhurst, Ill.; Lillian B. Lawler, Hunter College of the City of New York; Eugene W. Miller, University of Pittsburgh; Henry C. Montgomery, Miami University; Jonah W. D. Skiles, University of Kentucky; John

W. Spaeth, Jr., Wesleyan University; Mars M. Westington, Hanover College; Dorrance S. White, University of Iowa; Emilie Margaret White, Public High Schools of Washington, D. C. Also, Marguerite B. Grow, Hockaday School, Dallas, Texas.

Suggestions for the program may be sent to Mr. Land or to any member of his Committee. Meanwhile, those who have enjoyed the Institute are urged to spread the news of the 1952 meeting, and to persuade others to come to it.



#### ON A DANCER IN EGYPT

That history occasionally repeats itself in striking fashion is a fact well known to all students of the past. Accordingly, classicists familiar with the poems of Sappho have been smiling a little over recent news reports of the romance of a well-to-do American and an Egyptian dancer.

One of the three brothers of the poetess Sappho was Charaxus, a wealthy wine merchant. While on a trip to Naucratis, in Egypt, with a cargo of Lesbian wine, Charaxus fell in love with a beautiful dancer. Her name was Doricha, but she was better known by her nickname Rhodopis, "rose-faced." A Thracian by birth, and a slave, she had spent several years in Samos. (It is an odd coincidence that the Egyptian dancer currently in the news is named Samia.) She had then been brought to Egypt by her master, Xanthes of Samos. Charaxus bought Rhodopis for a large sum of money, and set her free. (Herodotus ii, 134-5; Strabo xvii, 805; Suidas, s. v. *Sappho*; Athenaeus xiii, 596 b-c.)

Evidently the romance was not a pleasing one to Charaxus' family. Sappho upbraided her brother with considerable bitterness, and addressed to him a poetic epistle on the subject, in which she is said to have accused Doricha of being a "gold-digger" (cf. Athenaeus xiii, 596 b). Only a fragment of this poem has come down to us (No. 37, Loeb). However, we may perhaps derive an indirect idea of its contents from Ovid, who in *Heroides* xv, 63-8 has Sappho lament that her brother, ignoring her warnings, has spent upon the dancer all that he possessed, and is now in need.

Rhodopis subsequently became immensely wealthy, and was famed throughout all the Greek and Egyptian cities. There were even some writers who attributed to her the construction of the smallest of the Great Pyramids at Gizeh (Herodotus ii, 134).

—L. B. L.

#### NEW HORIZONS IN HIGH-SCHOOL LATIN

BY FRED S. DUNHAM  
University of Michigan

THERE IS no uniform syllabus for courses in the teaching of Latin. The professional preparation of the Latin teacher as provided by methods courses varies from institution to institution according to the previous courses taken by the students, and according to the special interests of instructors. But it is safe to say that all such courses include curricular and extracurricular training.

I shall touch lightly upon the curricular aspects of the methods course and directed teaching.

When we consider the present state of confusion regarding the high-school curriculum, with trends toward general courses and the bread-and-butter aspects of education, with undue emphasis placed on social life, with general neglect of letters, and a definite threat to force Latin out of the high school—then we are convinced that the time is ripe to launch a universal drive. The signs of the times reveal a rising tide of dissatisfaction with the public high schools. An increasing number of protesting articles in magazines reflect this dissatisfaction. Parents want their children to know their mother tongue. This is our cue. We must spend more time in teaching English grammar and vocabulary through Latin. We can find the time to do this, and many other fine things which classical teachers are well equipped to do, by placing less emphasis on formal translation and formal syntactical analysis. We must train our future teachers to teach their pupils to read Latin for understanding, interpretation, and appreciation. The loss of formal translation will not be too grave if their learning is satisfying, functional, and permanent. Also, we must impress our teachers-in-training with the fact that interest is easily aroused by comprehension questions, running commentaries, journalistic reports, dramatization of the Latin story, and the study of English derivatives and of word families, both Latin and English.

We turn our attention to the extracurricular activities of the Latin teacher. The majority of young people now attend the public high school. The distinction between preparation for college and preparation for life is gradually breaking down, and we need to broaden the appeal of Latin for both groups. It is in this broader area of classical values that we should

launch our drive. The American Classical League is a storehouse of materials and teaching aids. Instead of using theoretical textbooks on the teaching of Latin, I should have our future teachers purchase a well-selected "package" containing plays in Latin for use in the class, plays in English for assemblies, special programs for the Latin club, directions for Roman banquets, and information about the Junior Classical League. Latin is fun, and if it is fun they want, let's give it to them. If every Latin teacher will do these things, Latin will become the most popular course in high school.

To be specific, courses in methods and directed teaching today should include all or most of the following requirements:

1. Readings and reports from *THE CLASSICAL OUTLOOK*, *The Classical Journal*, *The Classical Weekly*, and various News Letters.
2. The keeping of a log or source book or expanding file on classroom activities and professional equipment.
3. The development of some degree of skill in using the pupils' natural love for dramatizing stories in the classroom.
4. An acquaintance with the classical resources of the particular state, to be found in art galleries, museums, churches and other public buildings, place-names, the mottoes of schools and colleges, the motto on the state seal in some states, and Latin words and phrases used in legal documents.
5. Instruction in regard to pupil reports and projects involving objects in the home and community which reflect classical influences — such as architectural designs, furniture, pictures, chinaware, silver, textiles, coins, paper money, and stamps.
6. Suggestions for making the classroom attractive, including sources for pictures, maps, and charts, and directions for keeping the bulletin board. Other equipment would be a bookshelf or table for classical books and pamphlets, a file, chairs instead of desks, a large table, an exhibit case, and a screen and dark curtains for showing slides. If this equipment is not provided, it is something to work for. Some teachers even have a piano in the room for the occasional singing of Latin songs. Instruction in the use of realia should include suggestions for substitutes where the equipment is not provided, such as the back of a map for a screen, burlap or wall board for the usual bulletin board, a homemade portable book shelf, and a storage box made in the school shop.

Students should also be given instruction in the preparation of projects for the exhibit case, for Latin Week and for an Open House for parents.

7. Instructions in operating audio-visual equipment. If a course in this field is not offered, it is no great task

### CONTEST CLOSING

Readers are reminded that this year's Verse Writing Contest will close on February 1. Entries may be sent to Prof. Lillian B. Lawler, Hunter College, 695 Park Avenue, New York 21, N. Y.; to Prof. W. L. Carr, University of Kentucky, Lexington 29, Ky.; or to Prof. Konrad Gries, Queens College, Flushing, New York. The rules of the contest may be found in our November issue, page 15.

to teach students how to operate a projector for slides and filmstrips, a tape or wire recorder, and a recording phonograph. The making of homemade slides is fascinating and educational. A useful and economical visual aid is the opaque projector, which can be used to show postcard pictures, maps, illustrations, and printed pages from books.

8. Practice in using the mimeograph or ditto machine. The operation of machines such as these is simple, and even pupils often know how to run them. Student teachers should also learn how to type master copies of Latin stories, plays, self-tests, Latin songs, lists of derivatives, and the like.

9. Acquaintance with some of the Latin newspapers and leaflets published by high schools, and practice in editing a local Latin paper in mimeograph or ditto form. Though time-consuming, such papers provide a motivation for classroom activities, and copies have a way of falling into the hands of non-Latin pupils and parents.

10. Instruction in organizing a chapter of the Junior Classical League, and training in using Service Bureau materials in planning and conducting Latin Club programs.

11. Opportunities to assist in planning and putting on an assembly program once or twice during the year. Appropriate for this purpose are classical plays in English, homemade dramatizations, club programs, Roman style shows, shadow shows, and mock radio programs.

12. Some experience in preparing programs for broadcast over a local

radio station. Where broadcasting stations are not available, these same programs can be used in the school assembly.

13. Suggestions in regard to ways of securing the cooperation of other teachers in making their resources available to Latin pupils. Where there is a unity of purpose in the faculty, the teachers of shop, laboratory, home economics, fine arts, and speech welcome such opportunities to render a service.

14. Observation of and as much participation as possible in departmental and faculty meetings, committees, local and state educational meetings, and the P.T.A.

### SOME LONG-RANGE BIRTHDAYS

BY CECIL THAYER DERRY  
High and Latin School,  
Cambridge, Massachusetts

GRANDIOSE observances in Russia and her satellite countries of the seventieth birthday of Joseph Stalin raise certain questions about the celebration of the birthdays of noted persons. Will Stalin's 100th and 200th birthdays be widely observed? How many of the world's great men are honored by such celebrations a hundred years or five hundred years or a thousand years after the date of their birth? How does it happen that just these persons are chosen for so signal an honor? Though we cannot answer these questions fully, we may try to find a few hints to indicate the direction in which answers may be sought.

The observance of the 100th anniversary of a man's birth is significant, but less so than the survival of this sort of honor through his 200th birthday. For instance, in Cambridge, Massachusetts, where there has been a strong historic sense, both in the university and in the community, the past fifty years have seen notable observances of the centenaries of numerous men, including Ralph Waldo Emerson, Oliver Wendell Holmes, Sr., Louis Agassiz, Henry Wadsworth Longfellow, and Charles William Eliot. One cannot help wondering how many of these men will be similarly honored when their 200th birthdays arrive. It often happens, as in the case of each of the men just named, that at the 100th milestone some admiring younger contemporaries of the great man are still active and eager to sound his praises. This advantage no one possesses when he gets to be 200 years old. By that time history has performed further screening, so that

some among the beloved names no longer appear to be of the first importance.

In the past few years two men have survived this second screening, and now bid fair to be still favorites when they have passed the tests of three hundred years. In 1932 the 200th birthday of George Washington was widely and heartily celebrated. Who doubts that his fame and honors will still be in evidence in 2032? And in 1949 much was made of the fact that Johann Wolfgang von Goethe was born on August 28, 1749. This was an international celebration, with articles, books, and lectures on Goethe in great abundance. The journey of the renowned Albert Schweitzer to this country to pay tribute with others at Aspen, Colorado, to the memory of the great internationally-minded German was so widely acclaimed that many Americans became for the first time conscious of Goethe. It is to be hoped that many of them obeyed the impulse to enlarge their acquaintance with his writings.

Fewer are the men who are still accorded the honor of a birthday observance on their 300th birthday. Shakespeare is one of this small number, and many can recall the fanfare with which his memory was greeted in 1916. We shall be reminded that he was born in 1564, and that in 1916 he had been *dead* three hundred years. The curious fact seems to be that when we observed the 300th anniversary of his death, we were also honoring the 352nd anniversary of his birth, since both his birth and his death seem to have occurred on April 23. In 1947 the 400th anniversary of the birth of Cervantes was attended with academic acclaim which might have amazed the doughty old Spanish warrior. And we may expect the 700th birthday of Dante to be widely observed in 1965, inasmuch as several earlier birthdays of his have been so celebrated.

Are there any observances which take us back more than seven hundred years to the appearance of the great man? The august and unique figure of Jesus naturally comes to mind, for Christmas is probably more widely and more regularly celebrated than any other birthday. There are two curious facts to be noticed about Christmas. One is that scholars have not yet ceased to discuss the question of the actual month and day of that momentous event. Though we have accepted December 25, we cannot be sure that that was the real date of the birth of Jesus. Further, it seems

not to have been until the fourth century of our era that there was a very widespread Christmas celebration. This tardiness may have been due in large measure to the constant expectation of the early Christians that Jesus would soon return and begin to wind



Courtesy of Morris Rosenblum

*Ruins of the So-Called Palace of Gallienus in Bordeaux, the Ancient Burdigala*

up the affairs of this planet. The Christian world has made up for this slow beginning by the persistence and the fervor of its Christmas observances through the centuries.

We classicists note with pride that two of our beloved authors, and one Roman emperor, are still in the running in this contest for long-range birthday honors. In 1937 various periodicals, associations, schools, and colleges acclaimed the 2000th birthday of Augustus. In 1935 a great many of us participated in various forms of honor paid to Horace on the 2000th birthday of that long-lived poet. Not only in this country, but in various other lands, such tributes were paid to the companionable Horace. More extensive still was the celebration in 1930 of the 2000th anniversary of Virgil's birth. In a great many parts of the world the Ides of October, 1930, held a very great significance. Numerous were the academic tributes to the memory of Virgil. There were memorial editions of his works; wonderful publications, some of them beautifully illustrated, appeared in his honor; many kinds of magazines showed in their pages both the honor and the affection in which he is held; and in that year there was probably

more information about Virgil in the mind of the general public than at any previous time in his persisting vitality. It seems likely also that his poems were more commonly read that year than for many a long year before that time.

In all that has been said not one woman has been mentioned. Many women, from Mother Eve to Helen of Troy, Cleopatra, Joan of Arc, Queen Elizabeth, Queen Victoria, Florence Nightingale, Mrs. Eleanor Roosevelt, to mention only a few, have been widely known, honored, respected, and in some cases loved. "Dux femina facti" was said of both Queen Dido of Carthage and Queen Elizabeth of England. Yet, except in isolated and limited cases, the general honoring of the birthdays of women has been rare. Why this neglect? Could it be history's sly way of taking vengeance for the common feminine reluctance to reveal vital statistics, especially about the year of one's birth? Probably we should not suggest that history could be so ungallant, unless the Muse of History is convinced that women should stand together in this idiosyncrasy. A more probable statement is that, as women come more and more to be recognized factors in the making of history, more and more likely is it that some of them will achieve the unique distinction which we are discussing. When her 200th anniversary arrives, it may be that Helen Keller, for instance, who is happily still living and achieving at this moment, will be recognized in this fashion as the great woman that she is.

What sorts of men do we find in our lists of those granted long-range birthday honors by the consensus of mankind? How many military conquerors are here? Who celebrates the birthday of Alexander the Great, or of Hannibal, or Caesar, or Frederick the Great, or Napoleon? How many names of monarchs belong in our lists? Not a great many. Though Asoka, Charlemagne, William Pitt, Disraeli, and Bismarck will long be remembered for their statesmanship, we do not celebrate their birthdays. Two American statesmen, to be sure, we fondly believe belong in this class—Washington for his lofty character and patriotic accomplishment, Lincoln for his humanitarian grandeur and his simple humanity. How about scientists? However profound may be the influence of such men as Thales, Hippocrates, Aristotle, Archimedes, Galen, Roger Bacon, Copernicus, Kepler, Galileo, Harvey, Isaac Newton, La-

voisier, James Watt, Faraday, Sir Humphry Davy, Jenner, Pasteur, Lord Lister, the Curies, Darwin, Einstein, and many another, the honors which they rightly receive do not usually include long-range celebration of their birthdays. How about inventors? When Aeneas found in the Elysian Fields a group of those who had embellished life by the arts and crafts which they had devised (*Aeneid* vi, 663), would he have recognized as eligible to that choice company the inventors of the telephone, the automobile, the radio, and television? Though opinions may differ about the answer to that question, it seems clear that none of these inventors are in the select class of those whose long-range birthdays are widely celebrated. Few painters or sculptors are included. Musicians are apt to be honored in a somewhat different fashion. For instance, it was planned that in 1950 the entire body of the works of Johann Sebastian Bach was to be recorded on films; but this is because 1750 was the year of his death, and not of his birth. Among explorers and discoverers the most notable is perhaps Christopher Columbus, and of course in this country we celebrate Columbus Day. This, however, is not the birthday of Columbus; but October 12 is observed because of the discovery which he made on that day. Orators and writers of prose are not commonly remembered on their birthdays in the peculiar fashion in question. Who can tell us without reference to an encyclopaedia the day on which Demosthenes or Cicero or Edmund Burke or Macaulay or Boswell or Daniel Webster or Dickens or Thackeray or Tolstoy was born? The only prose writer whose name we have found in our short list is Cervantes.

Let us remind ourselves that we are not trying to apportion honors to great men according to their rank among the world's geniuses. We are simply selecting those who have qualified for one special kind of honor, and in a wide area of the earth's surface. Robert Burns is honored on his birthday by his fellow countrymen, but we cannot include him in this more exclusive list. Benito Juarez may be honored in Mexico as the liberator of that country, but the area of his influence is not wide enough to write his name with those of Jesus, Virgil, Horace, Dante, Cervantes, Shakespeare, and Goethe. It would appear that to a high degree of greatness must be added some quality which elicits personal affection and admiration if

one is to be admitted into the small, choice company of those whose birthdays are to be widely observed through the centuries. And it would seem that one who aspires to join that choice company might well pray that in his next reincarnation, if such there be, he might be born as one of the great and beloved poets.



Courtesy of Morris Rosenblum

*Arch of Germanicus Reflected in the  
Charente River at Saintes, the  
City of the Santones*

## DE GALEIS

By THELMA B. DEGRAFF

Hunter College of the City of New York

IN *The Riddle of MacArthur*, John Gunther (p. 29) says of one of the most colorful of American generals "He never wears a steel helmet, and seldom carries any arms." While Gunther points out elements of similarity between Caesar and MacArthur, that comparison breaks down in fundamental issues; but the General's practice with regard to eschewing a helmet reminds one of *Anabasis* i, 8, 6, where Xenophon describes Cyrus and his horsemen as "equipped . . . with helmets, all except Cyrus. Cyrus took his battle position with bared head."

Loyalty of and to friends is stressed by both Xenophon and Gunther of Cyrus and MacArthur respectively. However, these and other qualities undoubtedly belong to most leaders of extraordinary magnetism.

One is tempted to speculate whether a flair for the dramatic as well as superb confidence in the effect of the recognition of *vester Ascanius* on the Trojan matrons caused Aeneas's son (*Aen.* v, 673) to fling his helmet on the ground. Perhaps the fearless and charming Ascanius was also destined for leadership of a brilliant but controversial character!

## MARIA REGINA'S SALLUST

By BERNARD C. WEBER

Department of History,  
University of Alabama

DURING THE sixteenth century the library formed by Mary Stuart, Queen of Scots, was one of the most considerable collections of printed books accumulated in private hands north of the Tweed river. Two imperfect inventories, one prepared in 1569 and the other in 1578, reveal something of the nature and extent of the book collections. Time has greatly dispersed or destroyed her literary treasures, but one interesting volume which has survived is now in the Library of Trinity College, Dublin. It is an edition of the works of Sallust printed in Lyons by Antonius Blachard on June 30, 1523. These facts may be ascertained from the colophon. The title page has only the date 1523, without place or printer's name. This work is a quarto with 139 numbered folios besides some unnumbered at the beginning and end. The copy has unfortunately been somewhat cut down, particularly at the top and right-hand margin, presumably by the eighteenth-century binder. On the back of the front cover is the bookplate of John Wilson Croker, and the book contains a note on the fly-leaf to the effect that it was presented to the Library by him on July 26, 1800.

Various writings in the text of the book are interesting. On the recto of the fifth unnumbered folio from the front, which contains the life of Sallust, there is on either side of the heading in large letters the signature "Maria Regina." On the recto of the following folio there is written, about the middle of the page on either side of a couple of sub-headings, "ex libris Mariae Scotorum reginae." The text is underlined and glossed occasionally at various places, but apparently this was done by a different hand. On folio 90 recto is the inscription: "Hunc [*sic*] librum Jacobus rex dono dedit amico suo reverendo doctori Hall." Finally, on the last page of the book, which is occupied only by the printer's device, at the top are four lines of Latin elegiacs written by some scholarly hand. These lines run as follows (the original contractions have been expanded, and punctuation has been added):

Sepe meae dixi, "Tandem discede,"  
puellae.

In gremio sedit protinus illa meo.  
Sepe "Pudet" dixi. Lacrimis vix illa  
retentis

"Me miseram cur te," dixit,  
"amare pudet?"

On the left the lines are held together by a rather complicated single bracket. Also on the same page are several rather childish scribbles by someone who has tried to copy details from the printer's device. Near the bottom of the page are the numbers 1-4 with words against them. Only those against two and four are legible, and they are, respectively, "clementia" and "Numa Pompilius." Also near the left margin someone has twice written the name "David" with the page reversed.

### BOOK NOTES

Cicero: *De Inventione*, *De Optimo Genere Oratorum*, *Topica*. With an English Translation by H. M. Hubbell. ("Loeb Classical Library," No. 386.) Cambridge, Mass.: Harvard University Press, 1949. Pp. xviii plus 466. \$3.00.

The three *opuscula* contained in this volume are of lesser interest to the general reader than Cicero's larger rhetorical works, *De Oratore*, *Brutus*, and *Orator*. Still, they have importance as being respectively the earliest preserved work of a very young and self-confident Cicero (*De inventione*, better labeled *Rhetorici libri duo*) and a specimen of what the experienced pleader could produce in a time of troubled leisure, relying on memory alone (*Topica*, written on a sea voyage in 44 B. C.). These two are "handbooks," the one the first part of what was meant to be a complete treatise, similar to the anonymous *Ad Herennium*, for the use of those who, like the author, were preparing for a legal and political career; the other a collection of topics, or "sources," for argument (*argumenti sedes*), composed at the request of the juriconsult C. Trebatius Testa. As such they are stylistically dry, but the illustrations that clarify the precepts, frequently taken from Roman legal procedure, are informative and sometimes fascinating. The *De optimo genere*, on the other hand, purporting to be the introduction to a translation of the "Crown" speeches of Aeschines and Demosthenes, is a defence of Cicero's definition of "Attic" oratory; it should interest students and teachers of Cicero's speeches.

The translation, the first, apparently, to appear in English since 1852, is excellent: the few inaccuracies and omissions are more than balanced by

the naturalness and appropriateness with which the technically difficult Latin is rendered. The Latin text contains a few misprints: *eum* for *cum* in *De inv.* 2.8.28 and 20.61; *daro* for *dari*, *ibid.* 29.87; *unimi* for *animi* in *Top.* 23.89. The explanatory notes are good, bringing cross-references, bibliography, evaluations, and helpful elucidations where required. More information, however, on some of the persons alluded to would be helpful for the non-specialist. The Index, too, is of doubtful value.

—K. G.

The People of Aristophanes. By Victor Ehrenberg. Cambridge, Mass.: Harvard University Press, 1951. Pp. xx plus 418. \$5.00.

The first edition of this work appeared in 1942, and was sold out in less than two years. The present edition is not a mere reprint of the earlier one, but a complete revision: The English of the text has been rendered more idiomatic; more books and articles in the field have been consulted; errors have been corrected; and references have been relegated to the footnotes.

The purpose of the author is "to give a historical and sociological account of Athenian life, based on, and illustrated by," Old Attic Comedy. His manner of doing this is demonstrated by his chapter headings. After chapters on "Old Comedy" and "The Comedies," there are sections on "The Farmers," "The Upper Classes," "Traders and Craftsmen," "Citizens and Foreigners," "The Slaves," "Family and Neighbors," "Money and Property," "Religion and Education," "War and Peace," "Economics and the State," and "The People and the State." An excellent "Conclusion" of fourteen pages summarizes the findings. In this chapter, as in the others, the author is careful to discount the exaggeration inherent in comedy as a historical source.

The volume is illustrated with nineteen plates, derived from terra cottas, vase paintings, reliefs, and coins. The book contains also an introduction, a chronological table, and indexes. In the copy in this reviewer's hands the binding is so poorly done that there are loose pages; but it is to be hoped that this copy is not typical.

—L. B. L.

M. Annaei Lucani Belli Civilis Libri Decem. Editorum in usum edidit A. E. Housman. Cambridge, Mass.: Harvard University Press, 1950. Third Impression. Pp. xxxvii plus 342. \$2.50.

This reprint of the second, corrected impression of 1927 (the original ap-

peared in 1926) is a tribute to the memory of one of the glories of British classical scholarship. The first appearance of this "editors' edition" of the *Pharsalia* was hailed by classicists everywhere: "one of the best books of the year," "ein Meisterwerk," etc.; and several long reviews were devoted to painstaking analysis of Housman's views. It will be enough here to inform prospective purchasers of the salient features of the work: a preface in Housman's best (or worst) manner on the manuscripts and on previous editions; Housman's presentation of the text of Lucan, with critical and explanatory notes in Latin ("delightfully crisp and lucid," as W. P. Mustard described them in *AJP* for 1926) at the bottom of the page; and an astronomical appendix, in English, on five passages which Housman felt needed more elucidation than he could give in his brief notes. This last, like the preface and the Latin notes, is pure Housman, and by itself worth the price of admission. There is also a brief index. Both those who are looking for a readable and sensible text of the *Bellum Civile* and those who appreciate incisive, accurate, and imaginative scholarship, enlivened by a pungent style and exercised by a fascinating, witty personality, will be happy that Housman's *Lucan* is again on the market.

—K. G.

### NOTES AND NOTICES

The eighty-third annual meeting of the American Philological Association and the fifty-third annual meeting of the Archaeological Institute of America were held at Princeton University, December 27-29, 1951. A meeting of the Council of the American Classical League was held on the same occasion.

Officers of the American Philological Association for the year 1952 are as follows: President, Jakob A. O. Larsen, of the University of Chicago; First Vice-President, T. Robert S. Broughton, of Bryn Mawr College; Second Vice-President, Ben Edwin Perry, of the University of Illinois; Secretary-Treasurer and Representative to the Council of the American Classical League, Meriwether Stuart, of Hunter College of the City of New York; Editor, Phillip H. DeLacy, of Washington University, St. Louis, Mo.

Officers of the Southern Section of the Classical Association of the Middle West and South, for the year 1952, are as follows: President, Gladys Laird, of the University of Florida;

Vice-President, Jonah W. D. Skiles, of the University of Kentucky; Secretary-Treasurer, Arthur F. Stocker, of the University of Virginia.

Members of the Public Relations Committee of the American Classical League, for 1951-52, are: Chairman, Mrs. Pauline Emerson Burton, of Libbey High School, Toledo, Ohio; Nellie Cronkhite, of Hollywood, Cal.; Sister Mary Donald, B.V.M., of Mundelein College, Chicago, Ill.; Marguerite B. Grow, of the Hockaday School, Dallas, Texas; and Dorothy Rounds, of the Arlington (Mass.) Senior High School.

Eta Sigma Phi has announced its three annual contests—the seventh annual essay contest, the 1952 topic being "Socrates' Ideals of Citizenship in Plato's *Crito*"; a Greek translation contest; and a Latin version contest. The contests are open to undergraduate students of Latin or Greek in approved colleges in the United States and Canada. Money prizes will be awarded. Notification of desire to participate must be in by March 1, 1952, and manuscripts by March 15. Further information may be obtained from Professor W. C. Korfmacher, Saint Louis University, St. Louis 8, Mo.

Bryn Mawr College offers each year graduate fellowships and scholarships in the fields of Latin, Greek, and Archaeology. Inquiries should be addressed to Mrs. G. L. Carland, Office of the Dean of the Graduate School, Bryn Mawr College, Bryn Mawr, Pa.

Rockford College is again offering to an entering freshman a departmental scholarship in Latin of \$900 (\$450 for each of two years). Candidates for the scholarship must have had two or more years of Latin in high school, and will write an examination testing particularly the student's ability to read Latin. Applications must be made by March 1, 1952. For further information applicants are requested to write to the Director of Admission, Rockford College, Rockford, Ill.

Application for the Delcamp Greek Scholarship Award (\$500 towards work for a Master's degree in Greek) and the Semple Scholarship Grant (\$500 towards summer work at the American Academy in Rome) should be made during January. Both of these grants are open to persons in the territory of the Classical Association of the Middle West and South. Further information may be obtained from Professor John N. Hough, University of Colorado, Boulder, Colo.

Teachers of the classics would be

interested in "A Goodly Heritage: Greek and Latin Authors in English Translation," by B. L. Ullman and Walter Allen, Jr., in *The Carolina Quarterly*, 1951, Vol. 3, No. 3, pp. 24-29.

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